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AN INTRODUCTION TO THE ARABIC
LITERATURE OF THE JEWS.I (*continued*).20. *Alphabetical List of Arabic Names (continued).**

ט

טביב, טאביב, see טביב.

222. טהאר (*Tahir*), abu T., see *Benjamin of Tudela*, ed. Lond., p. 60; English, p. 100; wanting apud Zunz, *Ges. Schr.*, II, 28; T. b. Elasar (MSS. Bodl., Neub. 614, 615).

223. טהארהו? “*Manoeli zahiri*” (*Lagumina, Docum.*, II, p. 2, n. 465); hardly to be derived from the name of the sect (*Suj.*, p. 171; *Suppl.*, p. 156); comp. צאהרי.

טואיל, טואיל, see טול.224. טהואס, also טהואס (*Tâ'us*, peacock), “*Tavus*,” Zedner.225. טהאטא? (List of subscr.)226. טהאב (*Tâ'ib*, delicate ?), Cazés, p. 354.

227. טהארקי, (*al-Tariki*, perhaps nom. relat. to טהארק?), Moses b. Jедидя (1760, owner of MS. Fischl 32).

טראם אלטהארק, see טראם.

227^b. טב (*Tubb*, or *Tibb*?) David b. Ibrahim, MS. Bodl., Neub. 2328.

228. טבוארל? (List of subscr.); read טבול?

* During the elaboration of this list of names, I have found some new names, or additions to the printed articles, or which were already composed in the press. I have inserted the new names of letters which occur in this instalment of my article with addition of letter ^b; a mere asterisk is a reference to the Addenda and Corrigenda which I shall collect at the end of this §.

229. טבול (*Tubul*? plur. *tympanums*, *kettledrums*), *abu T.* (father of the *kettledrums*? *kettledrummer*?), List of subscr. ; Josef (ibn) T. the kabbalist, apud Conforte, f. 40 and 48, has become טבולי in the less correct notices of Jos. Sambari (*Mediaeval Jew. Chron.*, I, 161 b, 4, 5); *abu T.*, see *Hebr. Bibliogr.*, XVI, 62.

230. אלטבך (*Astruc* ben *Don Zakari* (וְצָרִי) at Saragossa (Hebrew Appendix to Kobak's *Jeschurun*, p. 1). Should it be the Hebrew word (butcher)? In Arabic I find only طبّاخ *Tabbakh* (cook), which in Hebrew letters would be טבָאָךְ.

231. טביב, also טאביב (*al-Tabib*, physician, but also a family-name). We meet with *Abraham* (Wolf, III, n. 53 c, erroneously n. 2013, s. v. *Sal. Franco*; see Ersch and Gruber, *Realencyklop.*, s. v. *Gatigno*, p. 359, n. 13; comp. *Magazin für d. Wiss. d. Judenth.*, III, 150: אטאביב, also ap. *Neubauer*, in *Letterbode*, II, 85; *Hebr. Bibliogr.*, XVII, 62), MS. Carmoly 6 (Fischl 20^{2,3}; *Hebr. Bibliogr.*, XIX, 94); *David*, a correspondent of *Josef Benveniste* (MS. Halberstam 243, f. 32^b=115); *Isak* אַלְטָבִי (the ב is ejected because of the following בקש, *Resp. R. Nissim*, n. 7, f. 11^b, ed. Königsberg); *Jehuda* at Lepanto (sixteenth cent.?), MS. Halberstam 242, f. 88^b, n. 84; *Mas'ud* ibn *Tabib* (מָאָר וְשָׁמֵישׁ) (so, not אַלְטָבִב, as quoted by *Wolf*, III, n. 1962^b) in *Resp. Elia Misrachi*, n. 90.*

232. טבראני (*Tabarani*, of Tiberias, *Suj.*, p. 167, *Suppl.*, p. 149).

233. טהור (*Tahur*, pure?), *Abraham* b. *T.*, copyist of MSS. *Bodl.* (*Neubauer*, n. 550, 1255).

234. טובי (*Tubi*=*Tobias*?), *abu Imran Musa* ben *Tobi* at *Sevilla* (fourteenth cent.?), author of a moral poem אל-סְבָעִינִיה, edited with a Hebrew translation by Dr. Hirschfeld (see my *Catal. of the Hebrew MSS. in Munich*, ed. II, n. 57); a physician, *Moses Tubi*, whose hymn is printed (about 1545, *Hebr. Bibliogr.*, I, 88; *Landshuth, Onomast.*, p. 224, omitted by *Zunz*), lived perhaps in the sixteenth century; *Mordechai* b. *Mose* זָקִן טובי at *Carpi*, 1492, see MS.

Almanzi 258; Josef T. 1545 in Fas (התקנות ס', n. 32), see *Hebr. Bibliogr.*, XVI, 35, l. 1.

235. טובי安娜 ("Tubiana," Zedner, p. 766; Cazés, p. 354), rather *Tubijjana*, and probably corrupted: טבייאג'ע (List of subscr.). If Tobiano is the name of the printer at Leghorn (Kayserling, *Rev. Ét. J.*, t. 18, p. 160), it is italicized.

236. טוואה ("Tuvaah," Zedner), the two 's are probably not genuine, perhaps they express וְ, or the second is וּ?

237. טוייל, instead of טוויל, see n. 239.

238. טואיל (al-Tawil, the long, Suj., Suppl., 155), also טואיל, where the א denotes the vowel a. This by-name or family-name is to be met with at least since the fourteenth cent. We find *Abraham* (probably about 1500, Zunz, *Lit.*, p. 713, viz. *Nachtrag*, p. 43); *Ahron* b. Rafael, author of a compilation on שחיטה ובריקה, with the title מאסף כל המחנות (not mentioned by Benjacob after n. 298), containing some printed tracts, amongst these some edited in שתי יידות of Menachem Lonzano (MS. of Mr. Fischl-Hirsch in the year 1881, piece 20); *Chajjim* (Wolf, III, n. 104^b); *Isak* b. Amram, about 1390 in Majorca (Zunz, l. c., p. 713)¹.*

239. טוייל, Chalfon b. Saadia b. David b. Chalfon a. 1484 (Saphir, *Eben S.*, p. 180, who gives the translation הארוך!). Really it is to be referred to a place טוויל (Tawila) in Yemen, where we find a copyist Khalaf (= Chalfon ?) b. David טוייל (or אלטוייל, אלטוויל, corrupted ?)* and Salomo b. David b. Maimon (MS. Berlin, n. 91, 97, 168^b, p. 61, 68, and Abth. 2, p. 17, and MS. Shapira, see Kohut, *The Light of Shade*, pp. 12, 18).*

טראטמי טורטמי, see.

240. טיב, commonly טיב (*Tajjib*, bonus, suavis, Freytag), originally a proper name, seems to have become a family-

¹ Comp. Longo (Saadia) and הארוך; Abraham b. Ahron, copyist 1543 of MS. Vat. 124; Chajjim (Add. ad *Catal. Bodl.*, p. 1446; Josef, comp. ר' יוסי ap. Tudros Abulafia, שׁם הרוים כל מקומות MS. Mun. 209, f. 96); David (*Hebr. Übersetz.*, p. 468, n. 47, where also Uri b. Josef); Menachem and Mordechai (*Catal. Bodl.*, p. 1446).

name (perhaps by an intermediate ibn al-Tajjib?), *Abraham* Tajjib occurs in *בית יעקב*, ed. 1792.

Abu 'l-Tajjib is a frequent Kunya in Arabic literature (H. Kh., VII, 1240, n. 8851-8869); an old Karaite is called abu 'l-T. al *Djabali* (Cat. MSS. Lugd., p. 403; Pinsker, *Likk.*, App., p. 34; Gottlober, p. 141; Fürst, *Kar.*, II, Notes, p. 14).

241. טיבן (*Tajbun*), abu 'l-Ridha, nephew of Maimonides, a physician, mentioned by al-Kifti, MS. (apud Munk, *Notice sur Joseph ben-Jehouda, Extrait du Journal Asiat.*, 1842, p. 33; that passage is omitted by Casiri, p. 294, line 91 from bottom, I found it in the MS. of Munich, f. 121), but the name טיבן is not mentioned there, and I fear I have made some mistake, arisen by a communication of the late Abr. Geiger in November, 1851.

תְּרָאֵם, טִירֵם ^b. see 241.

242. טַמְאָנִי (I am not sure about the pronunciation), probably from a place. Ibn T. occurs in the letters of Maimonides, f. 20^b, ed. Amst.

243. **תָּנוּגִי** family (*Tanugi*, Zed., p. 158, read *Tanudji*, comp. **الطنجي** *Tandji*, from *Tandja* in Magrab, Suj., p. 175, Suppl., p. 153).

244. **תָּפָל**(לָא) probably *Taffál*, who buys the eatable *lutum*, called *Tuffál* (Suj., p. 169, Suppl., p. 152); *abu 'l-Ma'aruf* **אַל-תָּפָל** occurs in a fragm. of Mr. Adler.

245. תְּרָאָבָלָסִי (*Tarabulusi*, of Tripolis, Suj., p. 167), Josua b. Samuel, 1539, in Rome (Vogelstein and Rieger, l. c., II, 418). תְּרָאָבָלָסִי in MS. Hamburg, n. 69 B, is rare.

24.5^b . תראIFI see, טראIFI.

246. טָרָאָם (אָלָטָרָאָם), also טָרָאָם, טָרָאָם, and טָרָאָם, even טָרָאָם (see יִשְׁמָחִי יְהוָה, Jerusalem, 1875, *Hebr. Bibliogr.*, XVIII, 74, 76), Ahron אַלְמָטָרָאָם possessed the MS. of the antichristian work of Isak Lopez (*Kur Mazref*, &c.), out of which it was printed, after having been a long time a hereditary possession of the family *Altaras* at Marseilles. To a recent family belong the printers and editors *David*: b. Salomo (1675—

1714, Wolf, III, n. 154^b, and n. 476 corrupted אלתובת, *Catal. Bodl.*, p. 2869, n. 7969 and Add., the last two printings 1712 and 1718 are not his, but of his son Salomo; Moses (1619, *Catal. Bodl.*, p. 3996, n. 8844); *Salomo* (*avus*, 1683, *Catal. Bodl.*, p. 3029, n. 9682); *Salomo* (*nepos*, son of David, 1712–1730, *Catal. Bodl.*, l. c., n. 9083, he gave an הסכמה to Nchemja Chajjun's ריזא דיחורה); I do not know the Hebrew spelling of Jakob "Altarez," author of a Resp. in MS. Trinity College, Cambridge, Or. R. 8, 20 (comp. *Hebr. Bibliogr.*, XVI, 105, the Resp. is wanted apud Benjacob, p. 674). See also תראם.

247. טראקה (*Tarâka*), abu Suleiman ibn T., friend of ibn Djana'h (*Opusc.*, ed. Derenbourg, p. 344, not "Tarakâh," as ib. p. XX).

247^b. טרטושי.*

248. טריקה (*Tarika*, *Tarîka* apud Zedner, p. 751, is a more recent spelling with the vowel-letter א), Abraham T. in Egypt, died a. 1652 (Conforte, f. 50, l. 10; comp. Wolf, III, p. 35, n. 79^b; Sambari, ed. Neubauer, *Mediaev. Chron.*, I, 162, l. 9).

יעיש, see יעיש.

249. יאמין, ibn Jamin, for Benjamin, see § 6, p. 605; comp. Jakut, IV, 542, l. 5 يامن نخيل ابن¹.

250. יאפל (*Jafil*, *Yafel*, Zedner, p. 182; Meimun, 1759); I do not know whether the second Jod is only a vowel-letter; the form with the Jod would be an uncommon one.

יקות, see יקות.

251. אל-יאדע (*al-Jada'i* ?), Abraham b. Moses, MS. Bodl. (Neub. 2498).

252. אל-יהודי (*al-Jahudi*), see § 15, p. 122, Nissi (apud Pinsker, p. 41) says וירושמו עברי יהודיה וישראל.

253. אל-יודגאני (*al-Judsgani*, or *Judsdjani* ?) an old Karaite (?) sectary, from whom his followers are called אל-יודגאניה.

¹ אל-אמן apud Conforte, f. 49^b, l. 19, and l. 20, is perhaps *Alemanno* (German)?

and whose name was perhaps Jehuda. The description of this and other Jewish sects which we find in the Hebrew work of Jehuda Hadassi (translated by Fr. Delitzsch, *Lit.-Bl. d. Orient.*, I, 801), and in the Arabic work of Schahrastani (translated into German by Haarbrücker, I, 245, into Hebrew by Pinsker, p. 10, the Index, p. 204, is to be corrected accordingly), that description is probably in both sources derived from David זמְרָנָה (see under זמְרָנָה).

254. "גַּיְהָ", or hebraized יַחְיָה (*Ja'hja*), is perhaps originally arabicized from יְחָנָה, a Chaldaic apocopé of יְחָנָן, and means *Johannes*. About the pronunciation there can be no doubt whatever; it is not "*Jachija*" (Zunz, *Ges. Schr.*, II, 28, his source, Charisi, has in ed. Amst. יַחְיָה, but in ed. Const., f. 37, יְחָנָה), nor "*Jechija*" (Carmoly, *Chron. of the family ibn Ja'hja*, f. 21, against the metrum, as I have observed, *Catal. Bodl.*, p. 865, n. 7; *Jehaja* even apud Vogelstein and Rieger, *Gesch. der Juden in Rom*, consistently)¹; Landauer (*Lit.-Bl. d. Orient.*, VI, 324) attempted to prove the pronunciation "*Jechaja*" by the example of Widmanstad (1541 in Italy), whose error with respect to the person so called, he points out himself.

Ja'hja called סָאָד (*הַמְבּוֹנָה*) Sa'ad occurs in a fragment of Mr. Adler. It has been proved by sufficient instances (§ 11, p. 625) that the Jews named *Jehuda* adopted the Arabic *Ja'hja*, as it seems, because of a slight similarity²; hence it is improbable that "*abu*" Ja'hja b. al-Rab (*Kerem Chemed*, IV, 86; Geiger, *Divan*, p. 89) should have called himself *Jehuda*. The relation of *Ja'hja* and *Zakarijja* has also been discussed, l. c. (§ 11)³; we shall have occasion

¹ In the Index, p. 447, Josef b. David *Jehaja* is separated from Josef *abu* (sic) *Jehaja*. Nevertheless, there is occasionally (II, 258, and Index, p. 456) the family "*Yachja*" mentioned. The pedigree of this family see in *Catal. Bodl.*, p. 3059, a notice on it in N. Brüll's *Jahrbücher*, IX, 74.

² About my observation respecting גַּיְהָ in the *Serapeum*, 1846, p. 43, see Z. Frankel's *Zeitschr.*, II (1845), p. 78.

³ Jos. Sambari, whose inexactness we shall repeatedly have to regret, gives, p. 143, l. 1, Ja'hja, in Hebrew *Sacharja* (!) b. Ebed Elohim (!) as the name of a Muslim.

to investigate a specially interesting and difficult instance under the name **אנְלִי**.* Abu Z. Ja'hja b. Ibrahim b. Omar al Rakili (1405), who refuted the Jews by passages from the Bible, was perhaps a Jew (*Polem. u. apologet. Lit.*, pp. 34 and 83). On the false etymology of **בְּחִי**, see § 10, p. 617.

255. **יַבְנִי**? (*Jakhini*?) Abraham at Constantinople (1655), *Catal. Lugd.*, p. 290, the source of Fürst (*Kar.*, III, 57, and notes, p. 13, n. 57), and (though not mentioned) of Grätz (X, 210, 234, 240); see also *Catal. Bodl.*, p. 2553. The allusion to **יבְנִי** is merely wanton. The origin of the name is dubious.

ילָל (List of subscr.) is hardly of Arabic origin.

256. **יַמִּין**? (*Jamin*?) Abraham, MS. Munich 137; comp. **יאַמִּין**?

[**אלִילִיטָם** Samuel b. Abraham, “Elisum” apud Wolf, III, p. 1070, Rabbi of Prag, is no Arabic name; I suppose it is a town name ending with *heim*, which is commonly spelt **ם**; so I have observed elsewhere that in a MS. of Vienna is not “in Schupsehum,” but *Bischofsheim*.]

257. **אלִיסָיס** (*al-Jasis*, the old), Benvenisti b. Chijja, the physician, most probably the same with B. ibn al-Dajjan (not “Diyān,” about 1170, see *Hebr. Übersetz.*, p. 879).

258. **יעַשְׂשָׂי**, not **יעַשְׂיָה** (*Ja'isch*), *ibn*, an old and still (see List of subscr.) existing family, in Spanish transcription *Yaez*, and probably *Guis* (see *Hebr. Bibliogr.*, XIX, 93; Neubauer, *Catal. Bodl.*, n. 230, 232); members of the same family are probably two Abrahams, Ahron, Jomtob, Mose, Schemtob, mentioned by Conforte;* Abraham, Jomtob, and Nachum, mentioned by Sambari, pp. 140, 154, 158. The *proper name* *Ja'isch* occurs in the Index of Jakut (ed. Wüstenfeld, t. VI, p. 776) in four instances. Comp. also *ibn Ja'isch*, apud *H. Kh.*, VII, 1248, n. 9178; Ahlwardt, *Catal. Berlin*, V, 372, n. 5949, pref. It is not altogether wanting with the Jews, *Ja'isch* b. *Mas'ud Nadjdjar*, see under **נָגְדָּר**.

259. **לְאַלְמָנָה**? List of subscr.

260. **יעַקְוֹב** (ibn) *Ja'akub*, Salomo b. Josef (1297, *Hebr.*

Übersetz., p. 924); evidently the ancestor named Jakob gave his name to the family, but in the Arabic form.* On the Kunya *abu Jaakab*, see § 11, p. 261.

261. יָקָוָה (*Jakwa*?), or less correct יָרָבָה, perhaps *Jâkawi* יָקָוָה (see *Hebr. Bibliogr.*, XIV, 5; *Catal. of the MSS. of Munich*, p. 236: יָאָד אַל-יָקָוָה), this name is not yet explained. Abu Omar (not Amr, Neubauer, *Notice sur la Lexicogr.*, p. 182 of the separate ed.) ibn יָרָבָה is quoted by ibn Djana'h (*Book of Roots*, s. v. שָׁאָל, p. 48 of the Hebrew translation), if the name is not a later addition. He is also named by Moses Ibn Ezra (see the passage extracted in Geiger's *Jüd. Zeitschr.*, I, 238). Bacher (in *Winter und Wünsche*, II, 259) joins his proper name Josef; but this is apparently a mere conjecture founded on his Kunya *abu Omar* (see § 12)¹. Nor can I find the evidence for *his* identity with ibn *abi Jakwa* (יָקָוָה) called al-Mutanabbi (M. ibn Ezra, f. 131), which would admit the conclusion on his arrogating the quality of a prophet.

On *abu Zakarijja* ibn (so) Jakwa, died in Kislew 869 (1008) we have the Epitaph of Moses ibn Ezra, who quotes him also in his Arabic work (*Hebr. Bibliogr.*, XIV, 5, comp. *Jubelschr. Steinschneider*, Hebr. part, p. 35; *Catal. of the Berlin MSS.*, Abth. 2, p. 129; Schreiner, in his *Essay, Le Kitab al-Mouhadhara, &c.*, p. 47 of the separate ed., does not mention both al-Jakwa).

262. יָקָוָת, יָקָוָתָה, or יָקָוָתָה (*Jakuta*, *Hyacintha*), female proper name; *Hebr. Bibliogr.*, XVI, 62.

263. יָשָׁעַת (*Jaschusch*), Isak ibn J. in Arabic sources, for יָשָׁעַת (*the old?*) in Hebrew sources, is not yet explained; for the sources, see under סְקָטָטָה.

264. אַשְׁוֵן? A hymn in the Bodl. MS. 613 (Neub., n. 1162, n. 125, *Cat.*, p. 361, l. 9) bears the acrostic Abraham b. Salomo בָּנָי שְׁוֵן (twice); Zunz (who made use of my Index to this MS., as well as Landshuth, and hence "hymn,

¹ I forgot to remark, that in the MS. of Moses Ibn Ezra the word עִמָּר has the Arabic vowels, hence it is *Omar*, not 'Amr'; comp. עִמָּר in Neubauer's *Catal.*, p. 644, n. 55.

n. 368," *Lit.*, p. 544) gives "ibn ישיא." Is that a composition of initials?

265. אל(ל)יחום? Abraham is mentioned in MS. Mon. 310; should it be the Hebrew יְהוָם with the Arabic article? Salomo *ben* הַיְהוָם (at the beginning of the thirteenth cent.?) is mentioned by Italian authors (see Buber, pref. to *Schibbole ha-Leket*, f. 9; Conforte, f. 18^b, does not give his sources; comp. § 9, p. 605).

ב

266. אל(ל)חָוֵי (*al-Khawi*?), Jehuda b. Suleiman, MS. Bodl., 2517, Neub.).

267. אל(ל)בָּאָזִין (*al-Khazin*), the treasurer? "the sons (descendants) of al-Khazin" is the name of the Karaïtic family, in which the names Eleazar and Abraham Kohen succeed by turns. Pinsker (App., p. 169) translated Khazin with חָזִין (cantor), but this word is spelt in Arabic writings just so, or خَازِن (*Hebr. Bibliogr.*, V, 51); indeed Pinsker corrected this error (p. 227), which is however repeated by Fürst (*Gesch. d. Kar.*, III, 79).

267^b. כָּלְפִּיף (*Khâlif*?), Moses b. Jakob b. Moses ibn Kh., copyist of MS. Bodl., Neub. 30 a, 1430.

268. סְרוּר (אל(ל)כָּאָף), see under *Sroor*; probably it is not *al-Kaf*, a place of Syria (*Jakut*, IV, 229).

269. כָּתֵב (*Katib*, scribe or secretary, secretary of state), I do not remember a single Jew designed specially by this name or title. But a Karaïte family seems to have got the by-name of "sons (descendants) of the writer of the Arabic" (or of the Arabs?); Abd al-Wahid נָזֵר (*sic*) אל-לָמָר אַלְמָר (אַלְמָר נָזֵר) (I copy literally the Catalogue MS. of Firkowitz, n. 562), wrote the Commentary of Jefet on the three last Paraschas of Exodus. Ahron b. Ezra b. Moses הנוראים בָּנֵי כָּתֵב אל-לָמָר copied the Arabic Commentary attributed to Salmon b. Jerocham on Kohelet (MS. Firk., f. 559; Pinsker, App., p. 131). Firkowitz concludes boldly that this MS. was written in the twelfth

cent., certainly because the same Ahron, as it seems, copied the *Divan* of Mose Dar'i (see under *דרע*). His brother is probably Abraham b. Esra b. Mose . . . (ut supra), who copied for his own use the *Resp.* of Josef al-Barkamani (MS. Firk. 625).

270. בָּנוֹגָה and בָּנוֹגָא (*Khuwadja*, the *w* pronounced like the English *w*), more a title, like the Arabic خَيْر (see this Article), originally Persian (Freytag, I, 534), see the *Catal. of the Hebrew MSS. at Vienna*, p. 109, l. 3, and *Hebr. Bibliogr.*, XIII, 136: בָּנוֹגָא, to which I have noted Ibrahim בָּנוֹגָה without a source. Moses ibn Kh., MS. Bodl., Neub. 1461.

[271. בָּנוֹגָךְ (*Khaudjak*, little), a Tatar name occurring with the Karaïtes (*Hebr. Bibliogr.*, XX, 93, *Catal. Berlin*, 2, p. 52), which I inserted here, where it might be looked for.]

272. כָּהִין (*Kuhin*) is the Hebrew *Kohen*, which is mostly translated הַרְנִי (see this Article), if it means a descendant of Ahron, because the corresponding Arabic كَاهِن signifies a sorcerer. A renowned Jewish apothecary is called *Kuhin 'Attar* (see *עטאר*).

273. כָּלִי? is a dubious name, and Zedner's pronunciation "*Culi*" seems to be inexact. If it is Arabic, I should hardly derive it from the Bab كُلٌّ at Schiraz (Sujûti, p. 227), rather from *kull* (all), for instance Jakob (*Catal. Bodl.*, p. 1926; *Hebr. Bibliogr.*, XVII, 15). But it might be the Italian *Colli*, for instance Isak (il Vessillo, 1879, p. 205, and the notice of Maestro Soave in the same vol.). I do not know how to explain Abraham אֶלְכָוְלִי apud Sambari, p. 150, l. 13. I shall have occasion to return to some such כָּ in the ed. of Sambari, which are to be corrected.

כָּלִי, see פָּרָשָׁה.

274. כִּנְיִ? a recent Karaïtic family-name; is אֶלְכָנִי Arabic?

275. כְּהֵר (*Kheir*, good, best) only in the composed Kunya *Abu 'l-Kheir*, which seems also to have become a family-name. Abu 'l-Kheir Jusef ibn Djabir was the name of a pupil of Maimonides (*Catal. Bodl.*, p. 1869, 1901); Abu

'l-Kheir Saluma [b. Mubarak] ibn Rahmun reminds of Salmon ben Jerocham, *Zeitschr. D. M. Ges.*, vol. 37, p. 758; more under סלאמה. Isak abu 'l-Kheir (אִיסָק אֶבּוּ אַל-�ֵיר apud Wolf, III, n. 1138^b), s. *Hebr. Übersetz.*, p. 1056. In the List of subscr. I find אֶבּאַלְבֵּיר with omission of ה, or one אַ. Ch. Horowitz (אַבּוּ אַלְבֵּיר עַתְּקִתָּה, IV, 67, n. 59) writes still אַבּוּ אַלְבֵּיר! David abu 'l-Kheir lived in the seventeenth cent. (*Kerem Chemed*, IV, 34; Neub., *Catal. Bodl.*, col. 395 and 680, n. 1987), and see under מקטש (on משאנג); Abraham, MS. Bodl., Neub. 2016, see *Add.*

275^b. خیرة=כִּירָא (good?), female names, Firkowitsch, *Abne Sikkaron*, p. 28, n. 97, p. 50, n. 201.

276. בלאיין (خلاق, *libertas, salus?* *Khaldā's?*) seems to be the full spelling of the Mauritanic family-name בלין (see La famille בלין, by Neubauer, *Rev. des Ét. J.*, IV, 47); to this family belongs *Jehuda* (*Catal. Bodl.*, p. 1300), author of ספר המאור (a plagiarism of מנורת המאור by Israel al-Naqua, according to Schechter, *Monatsschrift*, 1885, p. 116, 238), and of metrical (MS. Reggio 20, Neub. 2306⁴: Carmoly gave to his MS. 104 A, the fictitious title מנחת יהודה, the author is called ben Abraham, he wrote in Flemsen). *Jehuda b. Salomo* בלין, Commentator of Raschi (see Neubauer, *Rev. des Ét. J.*, V, 47), is the same who is mentioned by Josef al-Aschkar (*J. Q. R.*, VI, 401, n. 6); *Salomo Kohen* בן בלאיין in Seville, and his son-in-law *Moses* בן בלאיין in Resp. of Ascher, n. 86¹⁵ (f. 123, col. 3, ed. Ven.), probably by an error, is to be corrected בלאיין; Zunz (*Zur Gesch.*, p. 253) called *Jehuda* also *Velez*; which is certainly not the genuine form.

277. אלבלבי (*al-Kalbi*, Suj., p. 223) is the old reading of the notorious Chiwi; recently the reading אלבלבי *al-Balkhi* (of Balkh, Suj., p. 42) has been preferred; see the article of Israelsohn in the *Rev. des Ét. J.*, XVII, 310, XX, 284, 289, 306, 307.

278. בלוף (*Khaluf*, or *Khuluf?*), Resp. Josef ibn Megas, n. 174 (Zunz, *Ges. Schriften*, II, 28); Kh. ibn Musa ibn

Susan b. Makluf, copyist of MS. Bodl. (Neub. 438, corrected p. 1152) in Malaga, 1447.*

278^b. אל(כָּלִיבִי) (al-*Kalibi*, or *Kuleibi*?), Amram b. Rabbi Mas'ud (Kohut, *Light of Shade*, p. 18, Neub. 2346).

278^c. כליה (Kullijja?), female name, Firkowitz, *Abne Sikk.*, p. 35, n. 126.

279. אל(כָּלִיל) (al-*Khalil*? the friend). The Arabs call Abraham the friend (of Allah), and hence his abode Hebron; al-*Khalili* is a man of Hebron (Suj., p. 96; *H. Kh.*, VII, 1129, n. 4843, 4844). For Don Isak אלכָלִיל the MS. of Turin (no. 20, apud Pasinus, n. 50, p. 52, apud B. Peyron) has been copied. See also under תָּאִי.

280. חֻלֵּף (Khuleif) ben Abraham ben (?) *Monatsschr.*, 1870, p. 446, Neubauer gives *Khalif*); Samuel בָּוּלִיף, apud Sambari, p. 153, the diminutive of חֻלֵּף. Comp. Abba חַלְיפָא (Talmud בָּבָב, f. 123).*

281. חַלְיפָה (Khalifa, the successor, especially of Mohammed, in the European languages shortened "Calif") is also a proper name (Fihrist, Index, p. 221, col. 3; Jakut, Index, p. 418). It occurs in Resp. of Simon Duran, III, 178, incorrect בַּלְיפָא, and frequently in the List of subscr. Moses Khalifa ben Malka (a. 1778) is the author of (so correctly in Ben Jacob's edition of *Azulai*, I, 146, where only the reference to the other work is wanting, comp. Zunz, *Ges. Schr.*, II, 28) and of רְךָ וְטוּב; details upon the author, his full name and his works, are contained in an article, "Kalika (read Khalifa) ben Malka," by Is. Block, in the *Rev. des Ét. J.*, XIV, 114. Jakob b. Kh. (not Khalifa), MS. Bodl., Neub. 1802.* See also מהוֹב.

282. חֻלָּף (Khulaf) is an old and very frequent Arabic nom. propr. (Index of the Fihrist, p. 221, of Jakut, p. 416, 417; Index of Persons, 'Hadji Kh., VII, 1128, and almost every index of names)¹, neither is it very rare among the

¹ Ali ben Khalef (Spanish: *Jalaf* or *Halaf* or *Alaf*, incorrectly), translated by Isak [ibn Sid? *Die Hebr. Übersetz.*, p. 617], see my notes to Baldi, p. 45; *Études sur Zarkali*, pp. 67 and 117 of the separate edition; comp. abu

Jews. Firkowitz, in the Catalogue of his MSS. (n. 714 and 764, see below), remarks, that this name is a substitute (במקומם) for the Hebrew **כָּלֵב** (Kaleb). I suppose that this is a mere conjecture founded on the similarity of both; but really we find the reading **כָּלָף** instead of Kaleb, in the beginning of the tenth century (Kaleb b. Ahron Serdjado, see Geiger's *Jüd. Zeitschr.*, X, 172). But there it seems only a *varia lectio*. In later times we find, Kh. b. Abraham b. Ahron, who composed a hymn in the Karaïtic (Pinsker, App., p. 139; Firkow., n. 764); Kh. **אַלְדָּלָל** (?), Pinsker, p. 117 (omitted in the Index). Kh. b. David al-Tawili, see under **טוֹלִי**, where it seems to answer to the Hebrew **חַלְפָן**; Jeschua b. Khalaf, Resp. of Isak ibn Megas, n. 152 (not mentioned by Zunz).

283. **خَلْفَة** (*Khalfa*), proper name known by the celebrated Arabic bibliographer 'Hadji Kh. and others, occurs as far as I have noticed only once; Kh. **أَلْعَيْنَابَنْ** and his son Chajim (Abraham b. David, ed. Neubauer, p. 75; in *Juchasin*, ed. Cracovia, f. 128^b, **مَلَفَّه** is a misprint); not "Agab" (*J. Q. R.*, VIII, 218).

284. **خَلْفَنْ** (*Khalfun*, "Jalfun," Zedner) is perhaps originally a diminutive of Khalaf; although I have not noticed an instance of it; as a family name it occurs still in the List of subscr. A Jew **זָהָרִי** (see above, no. 175^b*) b. Khalfun is quoted by Zahrawi, and ibn "Chalfun" is mentioned in the Greek translation of ibn al-Djezzar corrupted into Chalfarn (*Catal. Bodl.*, p. 835, which note escaped the notice of Bacher, *Zeitschr. D. M. G.*, XXXVI, 409; see also the quotations in the *Catal. of Hebr. MSS. of Berlin*, 2. Abth., p. 29, n. 186, Isak b. **خَلْفَنْ**, apud Harkavy, *Meassef Nidd.*, II, p. 3, where the notes are wanted, perhaps only in my copy). It seems to me, that the Hebrew name **חַלְפָן**—for instance, Ch. b. Ahron (in a fragment of Mr. Adler); Saadia b. David b. Ch. al-Tawili (1484, see under **טוֹלִי**); Elieser b.

*I-Hasan Ali b. Khalaf ben Abd al-Malik &c., of Cordova (449 H.) apud ibn Paschkual, 'Silla ed. 1882, p. 407, n. 887; and Ali b. Khalaf b. Dsi 'I-Nun &c., at Cordova (ob. 13. Djumada, I, 498 H., ib. p. 416, n. 409).

Ch. and Ch. b. Ulla in Egypt (Jos. Sambari, p. 133, l. 4, and 10);* Abraham Ch. b. David, scribe of MS. Berlin, n. 101—is to be derived from the Arabic Khalfun (see also under **خَلْفَنْ**), and not from **חַלְפָן** (exchanger, banker, in modern Hebrew), which seems to be translated from a European language, and never occurs, as far as I know, as a proper name; a family of that name (sometimes inexactly spelt **חַלְפָן**) seems to have originated in France, where in modern times it has got the form *Halphan* or *Alphen*; see the pedigree in *Catal. Bodl.*, p. 2873; *Hebr. Bibliogr.*, XII, 66, XX, 128, XXI, 116, &c.; the same appears, as I believe, in the Italian *Alfano* (*Rev. Ét. J.*, XIX, 142), and the French *Alfenne* (*ibid.*, p. 303).

בלען, see **בלען**.

284^b. **כָּלְפִי**? **Josua** (MS. Bodl., Neub. 558).

285. **כְּמַאל אַל-וּלָלָה** (*Kamal al-Daula*, perfectness of the state), Obadja, called K. al-D. 'Abd al-Khalik, at Bagdad, for whom it was written, A. 1311, MS. Berlin, n. 107 (*Catal.*, p. 74), was certainly considered as a grandee.

286. ? **סָסָן בֶּן כְּמֹן** in the List of subscribers seems not a proper name of the father, **סָסָן** is Sason (now Sassoon), see under **ס**. Jakob b. Saul b. **כְּמֹן**, MS. Bodl., Neub. 2334; Levi b. Jakob, *ibid.*, n. 270.

כְּסֹולִי, see **כְּסֹולִי**.

286^b. **כְּנִי**.*

287. **כְּסֻמּוֹנָה** (*Kasmuna*), a poetess (*Hebr. Bibliogr.*, XIX, 14, against Kayserling, who calls her “*Xemonia*”; the same objection, that Spanish *X* cannot be rendered by Arabic *كس*, is valid against “*Ximene*,” apud Bacher, *Monatsschr.*, XX, 1871, p. 186).

288. (?) **כְּפָסִי**, Chajjim (Conforte, f. 41, 42; Sambari, p. 161).

288^b. **כְּרָאָתָה**? Chananel, MS. Bodl., Neub. 577; perhaps ben Samuel? *Catal. Bodl.*, p. 2463.

289. **עֲבָרִים אֶל-כָּרִים** (al-*K'arim*, the liberal, the noble) see **עֲבָרִים אֶל-כָּרִים**. K. *al-Din b. Jakob* (MS. Bodl., Neub. 1485).

290. כָּרִימָה (*Karima*, fem. of the preceding), see under אנָלָה.

291. כָּרָם (*Karam*, nobless, nobleness), see under צְפִיָּה; *abu 'l-Karam*, in Egypt (thirteenth cent., *Monatsschr.*, 1896-7, p. 504).

292. כָּרְסָאַנִּי (*Khurasani*, of Khorasan), *Jehuda b. Josef* (MS. Munich, 78, &c.).

[כָּרְפָּאָן? is, according to *Zunz, Lit.*, p. 339, a name of *Josef b. Jakob Kalai*, but p. 686 (*Nachtr.*, p. 21) he gives the acrostic בָּרְכָּרְפָּאָן חַעַן, which shows that it must be a name of his father *Jacob*, who was perhaps the חַעַן. *Zunz* proposes *κορυφαῖος* with a sign of interrogation; the form כָּרְפָּאָן looks more like a Semitic one; see רְפָאָן.]

293. כָּתָאָב (*Kattab*, scribe, the Hebrew סּוֹפֵר), *Moses b. Josef* (*Zunz, Zur Gesch.*, p. 111; my *Handbuch*, p. 95, n. 1356, and *Zusätze*, p. 453, on כָּתָבִי = كَتَبِي *Katubi*); comp. כָּתָבָה.

294. כָּתָוָשׁ (*ibn al-K.*? in *Dania* (Spain), see *Abraham b. David*, p. 75, ed. *Neubauer*, where the various readings give no satisfactory explanation.

295. כָּתִיר (*Kathir*, much), MS. Berlin, p. 68, n. 101, *abu 'l-K.* (*Jew. Lit.*, p. 319, n. 43).

ל¹

לְאַנְשָׁ, see לְנִים.

296. לְאַוִי (*Lawi*), the proper name *Levi*, and *al-Lawi*, the *Levite*, both occurring in the name of the well-known son of the Karaïte *Jefet ha-Levi* (see under יְהָנָה). We find also אַלְלָוִי, the Hebrew form with the Arabic article. The Hebrew *א* (*zere*) is commonly rendered in Arabic by *ا*, and so the Greek *η*. *J. Babad* (*Über jüd. und christl. Vor- und Zunamen* (most German and Slavonic), Wien, 1894 (separate ed. of the *Oesterreichische Wochenschrift*, edited by *Bloch*, pp. 148-50, 168-72 of the same year), p. 13) pretends that

¹ ל is sometimes an *aphaeresis* of the article א, for instance, יְהָנָה, *Hebr. Bibliogr.*, XVI, 33, note 11, and לְאַלְלָוִי, n. 301.

Levi is not used as a proper name! He forgot not only the dozen and more Levi's in the Talmud, but also the renowned Levi b. Abraham, and even L. b. Gerschom (רלבנּ)!

להמי לאחים, see ל.א.

להאטמי with vowel-letter א, see לטמּ.

לארידו in the List of subscribers seems to be *Larido*, derived from the Arabic لاريدا (*Larida*) = Illerda in Spain.

297. לב (*Labb*) *ibn*, family-name, is not the Hebrew *Leb*; comp. Ali b. Labb, apud Casiri, p. 101, n. 90; * the foremost known scholar of that family is Josef (*Catal. Bodl.*, p. 1502), and Isak b. לייב, apud Wolf, III, n. 1229^b, is to be corrected לב (Conforte, f. 34 and 37). But already in the eleventh cent. abu Ibrahim ibn L. lived at Granada, mentioned by Moses ibn Ezra (very probably identical with Isak, mentioned by Abraham ibn Ezra, *Comm. to Dan.* xi. 31; *Catal. Bodl.*, l.c. and Add.).

298. לבא לברא Efraim ibn, apud Wolf, III, p. 1069, is printed so in the book quoted by Wolf, f. 31, col. 4¹, and we have not sufficient reason to correct it אללבא; *Labbaz* would be the intensive form, and אללבו (see under וְהַ) a defective form. לבר signifies also: "medicina illevit (vulnus)."

299. לברט (*Labrat*, or *Librat*), Dunasch (see דונש) *ben* (according to my opinion = *ibn*, so that *ibn L.* is a family-name, *Catal. Bodl.*, p. 897). Dukes (*Lit.-Bl. d. Or.*, XI, 267) has created "Samuel b. Librat" out of the allocution of our Dunasch שמעאל מות בן לברט ("Samuel is dead, O son of Labrat," Geiger, *Sal. Gabirol*, p. 77). No other instance of that name is known, nor its explanation. Should it be of romance origin? perhaps *Laurat*?

300. לניש לנים (not לישיש) (*Ladjis*?) *ibn*, a family-name? *Hebr. Übersetz.*, p. 44.

301. לוּאלִי Jakob, apud Sambri, pp. 107 and 114, seems to be an error, or an aphaeresis of אלוּאלִי (*al-Wali*, prefect?).

¹ The funeral speeches in שמואל מות בן by Samuel Avila are not mentioned by Jellinek (*קונצרטס המסתיר*), but they are enumerated by Wolf.

The same aphaeresis appears in **לחאייך** for **אללחאייך** (see under **לחאייך**), and perhaps in some other modern names beginning with **ל**. I do not think that the conjunctive form of the letters **לְ** has anything to do with the omission of the **א**. I am not sure about the names **למדיין** and **לעמרי**, in the List of subscribers, whether they are shortened from **אללטם**, &c.

301^b. **לְאוֹנִי** (al-*Lawani* ?), David in **חַמְרָה** (Yemen ?), 1492 (?the dates are not correctly calculated by Neub., MS. Bodl. 2493). Against Kohut (*Light of Shade*, p. 12) see the addition, s. v. **דְּמָרִי**.

302. **לוּף** (*Luf*, or *Lauf*?) *ibn*, Samuel, to whom Isak directed a mystical explanation (MS. Benzian, 25 F, see *Hebr. Bibliogr.*, XXI, 29; for Isak b. Abraham **הַחֲרָצִי** Jakob ha-Levi translated a medical treatise; this circumstance is omitted in *Hebr. Übersetz.*, p. 801). Gross, *Gall. Jud.*, p. 244 (comp. 39), explains without hesitation ("sans doute") **לוּף** by *Loup*, because Is. Loeb (*Rev. Ét. J.*, XIV, 68) gives "Cresques Loup **פְּלָל**." But this transcription of the Hebrew name, is even there not very probable, and it is inadmissible in the connexion with *ibn*, which was unknown to Loeb.

302^b. **לוּרִי**.*

302^c. **לוּטִי** (?) (*La'hmi* ?), Jehuda et Simon Lahmi (*Rev. Ét. J.*, XIV, 302), are probably not to be derived from a Slavonic town (Brod, Brody), as it may be the case in other places (Gross, *Gall. Jud.*, p. 305). Doubtful is **מוֹלֵךְ** (**מָלֵךְ**), Arab. *Lâ'him* (butcher), *Rev. Ét. J.*, XIX, 158; Suj., p. 230, has only *La'h'hâm*, fleshmonger.

303. **לוֹטִיםִי** (*Latimi*), *ibn*, Josef b. Scheschet, *Catal. Bodl.*, p. 153¹.

304. **לוֹטִיף** (*Latif*, subtil, liberal), *ibn*, or *ibn al-L.*, family-name, already in the thirteenth cent. (*Sabbatblatt*, 1844, p. 156; *Catal. Bodl.*, p. 1131 and Add.; *Jüd. Schriften über Geographie Palaest.*, p. 19, n. 25 of the separate ed.); Moses, author of **דְּשֻׁתָּה** quoted by Asarja de Rossi, see Index, ed. Cassel, p. 155, Wolf, n. 1591 (a. 1466–1477 ?), MS. Halber-

stam 333, f. 58^b, *Catal.*, p. 60. "Abenladep," A. 1462-1467, apud Lagumina, *Doc.*, II, 18, 40, n. 495, p. 42, n. 496. Schorr (he-Chaluz, XII, 144, omitted in the *Catal. of the Hebr. MSS. in Munich*, n. 33) gives still the worse form **לאטְרָפָה**; Meir ibn L. (MS. Bodl., Neub. 100).

305. **אלְלַכְדִּי**? Abu 'l-Ridha al-'Attâr al-L.? Harkavy (*Meassef Nidd.*, p. 183). Suj., p. 230, and Suppl., p. 196, has only **לְקַזְזִי** *Lakazi* near Derbend.

306. **לְכָנָה**? Jakob (Sambari, p. 156).
לְשִׁישָׁ, see **לְנִים**.

ט

306^b. **מַאֲנָדָר** (*Mâdjid*?).*

307. **מַאֲנָזָה** (*Madjuz*?), Moses b. מַרְתּוֹק at Gerba, 1881 (ס' פְּנֵי זָקָן).

308. **מַאוֹזָה**? **מַאוֹזָה** (*Cazés*, p. 349). I do not know why this name was substituted for Musa, apud Wolf, I, p. 374, n. 616, see under **מוֹסָא**.

309. **מַאֲסְרָנִיָּה**, or **מַאֲסְרָנִים**, *Maserdjoje* (*Maserdjawieh*) or *Masardjis*, a physician and translator (A. 683). I have asserted the identity of the persons and names and promised to prove it (*Al-Farabi*, p. 166; *Z. D. M. G.*, XX, 431 [quoted without my name in Flügel's notes to *Fihrist*, II, 143], XXIV, 362; Rohlf's *Deutsch. Archiv für Gesch. d. Med.*, II, 443). The derivation of the name from *Mar Serdjis* (Baumstark quoted in *Z. D. M. G.*, L, 364) is with respect to philology and history objectionable.

310. **לְבִית מַעַזָּה**? or **מַעַזָּה**, David b. Ahron (Catal. Bodl., p. 2874; *Hebr. Bibliogr.*, XXI, 74). The form with **ה** could be of Arabic origin (*Mâ'sa*).

311. **מַבָּרָךְ** (*Mubarak*, benedictus), Hebrew translation of **כּוֹבֵךְ**; but **כּוֹבֵךְ**, apud Harkavy (*Sichron*, V, 1, p. 225), is certainly an error, and the transcription "Mobarrek" not well printed.* M. is the name of the father and of the son of Salama ibn Rahmun (see under **סַלְאָמָה**), comp. Salomo b. Meborach, author of a Lexicon with the title *al-Tajsir*

(التبسيير), apud Harkavy (Stade's *Zeitschr. f. Altt. W.*, 1881, p. 159).

312. אל(מברן) ? Elasar, apud Zunz, *Lit.*, p. 519.

312^b. מכרש ? *

313. אל(מנרט) ? David, MS. Bodl. (XVI. sec., Neub. 2553), perhaps מאנראבי (al-Magrabi = Hebr. מערבי, a man of the west), for instance the Karaite Samuel; comp. ابن אלמנרב (Catal., Neubauer, p. 660).

314. אל(מדاري) (al-Mudari?) ibn, Jehuda ha-Kohen b. Elasar (Elieser ?) of Aleppo (thirteenth cent.), Commentator of the Talmud (see *Hebr. Bibliogr.*, V, 131; MS. Almanzi 225, not to be found in the list of G. Margoliouth); MS. Bodl. (Neub. 438², and Add.; on the name *Justo*, see *Catal. Bodl.*, 1541, and *Rev. Ét. J.*, XIX, 81); unfortunately Jehuda is wanted in the Index, p. 950; Michael (*Or ha-Chajim*, p. 438) gives אלמאדרי, and the editor has left the scanty article without supplement.

315. מדור (Mudawwar, round), Elia ibn al-M. was a poet (in Arabic language) in Spain, and see Abu 'l-Bajjan (באיין).

316. מדינה (Madina), the Spanish family-name *Medina*, transported to the east and Italy, is originally Arabic.

מחאנר, מהאנר, see.

316^b. מהרב (Muhadsdsib) with following אלדין (al-Din, corrector, or purificator of the religion), and shortly al-M.; see the Index of ibn abi O'seibia, pp. 105 and 134; for instance, Abu 'l-Fadhal ben al-Nakid, ob. 1188 in Egypt (Os., II, 115, *Hebr. Bibliogr.*, XV, 129; Leclerc, *Hist.*, II, 55); his son abu 'l-Faradj took the Turban; abu 'l-Hasan, grandfather of Samuel b. Muwaffak Jakob, see MS. Berlin (Abth. 2, p. 53). Several Samaritans, see apud Wüstenfeld, n. 214, and p. 142, n. 50 (Os., II, p. 223, two lines); comp. *Zeitschr. D. M. G.*, XXII, 530, and MS. Brit. Mus., Or. 1140² (p. 518).

316^c. מהורי ? *

316^d. מורתאָר, מהתאָר, see.

317. מְאַנְסָה¹ (*Muanisa*, affable, familiar, gentle), proper name of women (Zunz, *Ges. Schr.*, II, 68).

317^b. מְגַרְבִּי (*Mugrabi*=Magrabi, *Monatsschrift*, 1898, p. 96).

318. מְהֻדָּר? (*Muhdar*?), Jakob (Jellinek, *Kontres ha-Maspid*, p. 23); probably for מְהֻדָּר.

319. מוֹטוּבָאַנִי? Jomtob (Sambari, p. 156) looks like Arabic; but I suspect some error; perhaps the correct reading is מַנְטוּבָאַנִי Mantovani? or מַנְטוּבָאָנוֹ? Both forms vary in many Italian family-names.

319^b. מוֹכֵל (*Muwakkil* or *Mukil*?), Josef b. Jakob b. M. (fragm. of Mr. Adler).

320. אַלְמוּלִי (*Muli*? Almoli), Salomo (*Catal. Bodl.*, s. v.); see no. 343.

מְלֻכָּה, see מְלָכָה.

321. מוֹמֵן or מוֹמָן (*Mumin*, believer), List of subscr., the Yod is a vowel-letter.

322. מוֹמִינָה (*Mumina*), fem. form of the preceding name, female proper name (Zunz, *Ges. Schriften*, II, 43).

323. מוֹנָה (*Muna*), fem. proper name (Zunz, l. c., sub 322); perhaps an abbreviation of מִימָנָה?

324. מוֹסֵא and מוֹסֵא* (instead of *Musa*, i. e. Mosé), also "ibn Musa" as a family-name (see also under כָּאֹוָה); see *Catal. Bodl.*, p. 2018 (comp. MS. Carmoly 100). In Sicily we find a. 1469 "Musa Xacca," 1479 "Musa Maniglieri," 1490 Musa of Palermo (*Lagumina, Docum.*, II, 61, n. 502, p. 261, n. 631, p. 476, n. 779). מוֹסִיא apud Kohut (*Light of Shade*, p. 19), and the whole passage is to be corrected; Abraham ibn (MS. Bodl., Neub. 2376).

324^b. מוֹסָן, see עִילִי.

325. אַלְמוּפָק (*al-Muwaffak*) means, according to Hammer, *Lit.*, VII, 555, n. 8133, "Der von Gott Bescherte"! but really it is only the abbreviated title (*Lakab*) *Muwaffak al-Din* with the article, which must be omitted in the status constructus. All such titles are abbreviated in the same

¹ مُوَانِسَة; in the following words the ו is mostly a vowel-letter.

way, for instance, al-Muhadsdsib, al-Schams = S. al-Din. Fürst (*Kar.*, II, 50) deforms the name into *Almufak*. There seems to be no special connexion between this title and any proper name; we find it joined to various names in the Index of *H. Kh.*, and if it occurs several times with Jews, Samaritans, and Christians, whose name is *Jakob*, it is a mere accident, because such titles are seldom given to the posterity of a man. The instances which I have noted are to be found in Egypt and partly with Karaïtes; they are: in the twelfth cent. Hibat Allah ibn Djami, perhaps (comp. Natanel al Fajjumi) father of Jakob (see הַבָּתָּא לְلָהּ, also Geiger, *Jüd. Z.*, IX, 174); Muw. b. Schu'a (=Jeschua), ob. 1183, see the article in *Zeitschr. D. M. G.*, XXV, 502; *Hebr. Bibliogr.*, XI, 57; Hammer did not find this author in his copy of O'seibia; Leclerc (*Hist.*, II, 56) transcribes the name "Chasua," but does not explain it. Soon after this, M. O'seibia (II, 118) mentions abu 'l-Barakat Muw. ibn Sch'aja (שַׁעֲיָה¹ = עַיָּה), a Karaïte, who died at the age of 81 years, and was followed in his profession by his son "Said al-Daula" (which seems to be incorrect, instead of Sadid? see under סָדִיד). The repeated article of Hammer (l. c.), and its astonishing blunders, are illustrated by the article of O'seibia in the *Zeitschrift D. M. G.*, XXV, 503. Leclerc (II, 56) transcribes the name "ben Chacha," although he saw "Chaia" in Wüstenfeld. A copy of (Pseudo-) Salmon ben Jerocham (Pinsker, App., pp. 63, 64, and text, p. 122) is written in the house of Jacob called al-Scheikh מופק. Samuel b. al-Scheikh al-Muw. Jakob wrote the medical work אלמנחָנָב of Suleiman b. al-'Haffats, MS. Berlin, 246, and I have suggested (*Catal.*, Abth. 2, p. 96) the identity of the two Jakobs; Samuel wrote MS. Berlin 201 (p. 50), A. 1435. The Samaritan author Muw. al-Din Ja'akub ben (?) abi Is'hak, ob. 1282; the Christian author Muw. al-Din Ja'akub ibn Siklan or Saklab, who was about (نَى حَدَود) 550 'H. (1184) in Jerusalem (and ob. soon after 1229), was the father of abu Man'sur Sadid al-Din (O'seibia, II, 114,

¹ Above, vol. IX, p. 608, read נַעַם.

116; Wüstenfeld, *Aerzte*, p. 122, n. 217; Leclerc, II, 52, 53, and again p. 171! Hammer, VII, 520, n. 8106, confuses the son with the Jew Sadid, see under סדייר); soon after this Christian lived another, Muw. al-Din Ja'akub ibn al Koff (O'seibia, I, 239), father of the renowned author and physician abu 'l-Faradj ibn al-Koff (the notice of his death, A. 1286 apud Wüstenfeld, l. c., n. 241, belongs to the celebrated Abulfaragius Barhebraeus, who is sometimes confused with his contemporary homonyme).

מָקוֹתָל, see מָקוֹתָל.

מָרוּךְ, see מָרוּךְ.

326. מָרוּיאָל, מָרִיל, Muril, Murial, seems originally a European modification of the Hebrew Samuel (Arab. *Samwil*), which in Germany became "Sanwel" סָנְוֵל¹, whence the English *Zangwil* with nasal pronunciation); *Morel*, *Maurel*, is in the middle ages very frequent, especially in France (Gross, *Gallia Jud.*, pp. 714, 715, *Morel*, anno 1321, see *Rev. Ét. J.*, XIX, 248 ff., 253; *Moraul*, ib., p. 254);* perhaps its origin is *Muel*, and the *ר* is inserted between the two vowels (*hiatus*); מָרִיאָל is probably enlarged in analogy of some names ending in *ial* (*Catal. Bodl.*, p. 2518; *Hebr. Bibliogr.*, XIV, 96, comp. Ascher . . . "Turiel" (?) 1349 at Toledo, apud Zunz, *Zur Gesch.*, p. 413). We have found abu 'l-Hasan b. (ibn) *Muril* (under מָרִיל), whom Neubauer would identify with abu Ibrahim, quoted by Josef ibn Aknin (*Monatsschr.*, 1870, p. 446); but two such Kunyas are not yet attested. Perhaps the Romance-form has been adopted by Jews who spoke Arabic (comp. בָּרוּן).

327. מָשְׁנִינוֹ (read *Musnino* or *Mosnino*), the *o* at the end is either the Arabic vowel of the nominative, or Spanish; المسنين means, according to Jellinek, *orator*; *Catal. Bodl.*, p. 1770, under Moses, the most renowned of that old family to which belonged Abraham², Josef, Samuel, and Simon,

¹ Comp. Zunz, *Ges. Schr.*, II, 64, where the form *Sabel* is to be added, which has become in Germany a family-name.

² A. 1592 (MS. Mich. 20, Neub. 1602), 1539 (?), apud Neub., *Aus der*

besides Jehuda, 1543, at Rome (Vogelst. and Rieger, II, 420), and Senton (Schemtob?) Almoynino (?) 1492 in Elne, France (*Rev. Ét. J.*, XV, 142).*

328. מַאֲחָ (*Musa'h*, ioeus?), Elasar, or Elieser ibn M., ob. at Toledo A. 1205 (*Juchasin*, f. 132, ed. Cracau; ed. London, p. 221¹, l. 5, reads מַזְחָ, hence *Med. Jew. Chron.*, pp. 94, 103; Conforte, f. 13 and f. 18^b); Samuel b. Josef and Abraham about 1310–1340 at Toledo (Zunz, *Zur Gesch.*, p. 425).

328^b. מַמּוֹר.*

329. מַחְאָזִיר (*Mu'hadjir*?) perhaps more correctly מַהְאָנֵר, abu Ishak ibn M. in the twelfth cent. (*Catal. Bodl.*, p. 1808, 1809, *Polem. und Apolog. Lit.*, Pref., p. 8), different from הַנֶּר (see this Art.*).

330. מַהְאָסִין (*Ma'hasin*), abu 'l-M., a Kunya (Maimonides, in his letter to Josef ibn Aknin, calls him הַרִּין הַחֲסִיד, the judge, the pious, Munk, *Notice sur Joseph ben-Jehuda*, p. 26 of the separate edition).

331. מַחְבּוֹב (*Mu'habb*? the beloved? comp.), Pinsker, p. 121.

331^b. מַחְבָּה.*

332. מַחְבּוּב (*Ma'hbub*, beloved), Hebr. אֶחָד, Resp. of Josef ibn Megas, n. 152 (not mentioned by Zunz, *Ges. Schr.*, II, 28).

332^b. מַחְלֵי *Ma'halli* (Sujuti, p. 238), see אַסְעָד.

[מַחְמָד *Muhammad* does not occur with the Jews, see § 8, p. 609.]

332^c. מַחְפָּן (*Mu'hsin*).*

333. מַחְפּוֹת (*Ma'hfuts*, memoria servatus, vel servandus), MS. Lyon, 9 (Neubauer, *Rapport*, p. 565); in Yemen (MS. Berlin, n. 101, *Verz.*, p. 68).

333^b. מַטְפָּר (*Mutsaffar*, victorious), Musa b. Mutsaffar b. 'Husein, collated MS. Bodl., Neub. 602.

334. אַלְמִידָה (*Almeida*, a well-known town), Isak Alm. b. Sam. Alm. in MS. Cambridge, 15 (*Catal.* by Schiller, p. 23, comp. Zedner, p. 44).

Petersb. Bibliothek, pp. 143, 144, where Isak Serachja read אוֹלְדָה אַוְיָהָא; apud Gurland, in *Hammayid*, 1867, p. 34 מַתְהָוִנִים אַיְמָס!

335. מַיְמُون (Majmun, the fortunate, Hebr. מצליה), also (MS. Bodl., Neub. 859) and מַיְאָמָן, a frequent proper name (see the Article in *Hebr. Bibliogr.*, XIX, 110)¹, best known by the father of Moses b. Moses, hence in modern works called Maimonides; the form מַיְמֹונִי seems not of Arabic origin (*Catal. Bodl.*, p. 1862) and designates especially the *Mischne Thora* of Maimonides. The name and family-name Maimon, Maymon, &c., occur in south European sources of the Middle Ages, for instance, in Montpellier (*Rev. Ét. J.*, XIX, 266); Braccone Maimoni was, 1459, in Sicily (*Lagumina, Docum.*, II, 4, n. 468).*

336. מַיְמֹונָה (Majmuna), the fem. form of the preceding name (at Cordova, apud Casiri, I, 96), see Zunz, *Ges. Schr.*, II, 43.

337. מַשְׁאָה? This name is given to the renowned astrologer Maschallah (שָׁא אֶלְלהָ), and reminds us of the Talmudical R. מַיְאָשָׁה (= Moses?). But the same name of a Jewish Wezir of Aziz in Damascus seems only an erroneous reading for מַנְשָׁא (= Manasse), see *Hebr. Bibliogr.*, VIII, 146.

338. מַשְׁיָה? A very questionable name upon which I do not like to repeat or even to multiply the suggestions of our recent scholars; I prefer to refer to the last special Article of Dr. Poznański, Meswi al-Okbari [or Baalbeki?], chef d'une secte, &c., *Rev. Ét. J.*, XXXIV (1897), p. 162 ff.*

339. מַכָּרָם (*Makarim*, acts of generosity), composed with *abu* forms an honourable Kunya (§ 2, p. 229); Josef, called (דְּמָתְקָרִי) *abu* 'l-Mak. b. Moses (A. 1145), and *al-Sheikh abu* 'l-Mak. *ibn* נְפָעָה occur in the fragments of Mr. Adler.*

339^b. אֶלְמָכִי (al-Makki or *Mekki*, of Mekka)? David b. Saadel (Pinsker, App., p. 64).

340. מַכְלָעָה (*Makluf*, prepossessed, captured?), not "Makh-

¹ Barhun b. Maimun (*Hebr. Bibliogr.*, XIX, 100, comp. § 20, N. 92, and R. Barhun, author of two works, apud J. Sambari, p. 162); Samuel b. Isak הַרְוָעַן בֶּן מַיְמָן (about 1300), see *Letterbode*, IV, 163; the Hebrew words do not appear, ib. p. 168, l. 3; M. b. Mas'ud, MS. Bodl., Neub. 1492. אַמְּמִין פִּירִי in MS. Halberstam 231, seems to be an error for En (= Senhor) Maimon.

luf" (Neub. 2113); Zunz, *Ges. Schr.*, II, 29; to his quotations we can add others, see *Hebr. Bibliogr.*, XVI, 33, note 2, 59, and as late as 1818 (*Catal. of the MSS. in Berlin*, Abth. 2, p. 24, n. 181, where 1718 is a printer's error); already in the twelfth century a witness called M. is quoted in a Resp. of Maimonides, f. 20^b, ed. Amst.; A. 1217 a man named M. occurs in a fragment of Mr. Adler; Isak b. M. in MS. Bodl., Neub. 1293. M. סדרות possessed MS. Bodl., Neub. 885.

341. מַכְהָטָר(אל) (*al-Mukhtar*, the selected), mentioned by Benjamin of Tudela, f. 45, 49^b, ed. Asher; the English translation, p. 88, gives "Umokhtar," instead of "and M.;" Zunz, *ib.* vol. II, p. 123. At almost the same time (1153), we shall find that name under the Article נצָר. Is Zedakta b. מַהְטָּר (*J. Q. R.*, IX, 120) a misprint?

342. מַלְחוֹ? Jehuda (Resp. of Jeh. b. Ascher, f. 26, n. 77); Levi (*ib.*, f. 38, l. 6 from bottom).

343. מַלְיִ or מַלְוִי(אל) (*Almuli*, commonly *Almolli*), Salomo, *Catal. Bodl.*, p. 2281; see also no. 320.

344. מַלְיָח(אל) (*al-Mali'ah*, the beautiful, the good, Zedner, pp. 441, 512, "Almalech"), family-name, recent.

345. מַלְיךָ(אל) (*al-Malik*, king, possessor), family-name, Abraham (*Catal. Bodl.*, p. 665, List of subscr.).

346. מַלְךָ? I am not sure about the pronunciation and the origin of this family-name with *ibn* in Fez, which commonly is considered as Hebrew (*Melek*, Salomo, *Catal. Bodl.*, p. 2371; Zedner, p. 729; Baruch of uncertain age, Wolf, III, p. 162, n. 424 c; commentator of Abot, wanting in Benjacob's *Thesaurus*, p. 158); but it is probably one of the Arabic words for king, the most common of which is *Malik* with short vowels (Melik).

I collect here some forms or derivations of the same word, which are not altogether sure—indeed a family of names, perhaps belonging to *one* family, only differing in orthography and pronunciation, which may be inquired into by those who have access to the sources.

מַלְכָה (*Malka*, a fem. form, but also for the abstractum,

Dominium), Jehuda b. Nissim ibn M. (not מלבי, apud Wolf, III, n. 753^b), author of an Arabic work (1365, *Hebr. Übersetz.*, p. 405). Rapoport's combination of M. with שאהן (Geiger, *Zeitschr.*, I, 133) was groundless.

מַאֲוָר (הַהֲרֵךְ ז' מלכָא וּשְׁמָשׁ, II, f. 13^b *infra*), is probably inexact.

מלכָאן (Malk'an), Hibat Allah abu 'l-Barakat at Bagdad, twelfth cent., incorrectly "Melea," apud d'Herbelot, III, 265, see Wüstenfeld, *Arab. Aerzte*, n. 177.

מלכו or מלכו (Molko, Molco, Molcho), for instance, the renowned proselyte Salomo (*Catal. Bodl.*, p. 2373; *Monats-schr.*, 1884, p. 526; MS. Munich, 356);* Isak (Jellinek, *Kontr. ha-Maspid*, p. 27; Zedner, p. 558: Molco); Josef (several, partly confounded by Fürst, *Bibl. Jud.*, II, 378; see *Catal. Bodl.*, n. 288; Conforte, f. 49^b, l. 8; Zedner, l. c., and below under מלבי); Saul (Jell., l. c., p. 40). *Mulk* in Arabic is royalty, &c.

מלבי, the pronunciation is uncertain; Ezra M. called one of his books מלבי בקרש, according to Ps. lxviii. 25, which allusion to the name of the author does not prove its exact pronunciation. *Catal. Bodl.*, p. 973, gives "Molchi, Malchi"? Zedner, p. 508 "Malci." In the Index of the *Med. Jew. Chron.*, t. II, p. xxxiv: Josef, מלבי, 170, is not to be found there, wherefore I cannot verify the name, which might be מלבי and not different from one of the Josefs mentioned above?*

347. מַנְאָדִי (al-Munadi, the crier), Salim al-M. (Harkavy, *Meassef Nidd.*, p. 347), perhaps not a family-name, but a designation of the business of the individual.

348. מַנְאָדִים (Munadim, compotor), abu 'l-M. ha-Kohen ben Salama (1155, Harkavy, l. c., p. 181).

348^b. מנכווֹי.*

349. מַנְדָּב ? Aznikam called abu 'l-M. (Pinsker, App., p. 94), perhaps = מנָדָב abu 'l-Manadib, father of lamentations (= מספִיד ?)

350. מַנְדִּיל (Mandil ?), proper name of a poet, Luzzatto, *Letters*, VIII, 1201, see also זָרָה and בּוֹמְנָדֵל.

350^b. מןון? daughter of Rabbi Sa'dun (*Resp.* of Sal. Duran, no. 464, wanting ap. Zunz, *Ges. Schr.*, II, 43).

351. אלמןזלי (al-Manzali, from a place in Yemen?), Ahron b. Schalom and Ja'hja b. Da'ûd (MS. Berlin, Abth. 2, p. 26, and p. 9 first line).

352. מןחול (*Man'hul*, meagre?), see under סיד.

353. מען (מן in Hebrew letters, *Muna*, seed), abu 'l-M., a Kunya perhaps of Ibrahim (§ 11, p. 619); in a fragment of Mr. Adler I found Josef, son of abu 'l-M., but unfortunately the proper name is not given; see also טארע.

354. מיןיר, probably not *Minir* (*Catal. Bodl.*, p. 3005, n. 8914, see also Schorr, *ha-Chaluz*, IX, 55; Kayserling, *Gesch.*, &c., I, 88, comp. pp. 79, 209), but *Munir* (resplendent); Isak M. (MS. Munich, 64³); Mas'ud (MS. Berlin, n. 54, *Catal.*, p. 27); Schemtob (Conforte, f. 36^b; Zunz, *Lit.*, p. 504; MS. Halb., 243, f. 64 הצבונה פסוקיו?).*

355. מןצאר (Man'sur, vulg. *Almansor*, with, and without the article *al*—victorious, august), a frequent proper name, strangely omitted by Zunz (*Ges. Schr.*, II, 29, although he knows a poet, *Lit.*, p. 579, viz. Mose b. Jehuda, see Index, p. 663, friend of Bedarschi, Zunz, *Zur Gesch.*, p. 473 חָרֶב המתחפנת verse 18, Landshuth, *Onom.*, p. 196); MS. Bodl., Neub. 2443. Recently it has been adopted by Jews called *Elieser* (Frumkin, *Eben Schemuel*, p. 42), with some congenial sense, referring to the help of God. M. אלריאס (al-Raïs), apud Sambari, p. 158, where מנצוב is a misprint, repeated by Berliner in his edition, p. 76, l. 3 from bottom, corrected in the index of the first ed. (*Med. Jew. Chron.*, II, p. xl); in the last century lived "Mantsur Marzuk" (Zedner, p. 510). Samuel ibn M., author of an Arabic Commentary on the Prophets (fourteenth cent.? see Harkavy, in Stade's *Zeitschr. f. Alttest. W.*, 1881, p. 158).*

The Kunya *abu Man'sur* is to be found in the twelfth century in Egypt with the "Nagid," Samuel b. Chananja (*Catal. Bodl.*, p. 2462, V; comp. Grätz, VI, 164, against Carmoly, *Hist. des Méd.*, p. 62, who quotes d'Herbelot, s. v.

Hafedh, Germ. ed., II, 613; see also *Polem. und Apolog. Lit.*, p. 279; and D. Kaufmann, *Monatsschr.*, 1895, 1896, p. 417; Sambari, p. 156, makes him the author of the Introd. to the Talmud, by confusion, comp. *Catal. Bodl.*, p. 2472). Abu M. Suleiman b. al-'Haffâts, a medical author (fourteenth cent.?), was probably a Karaïte (MS. Berlin, n. 246, 2. Abth., p. 96). Abu M. אַל-דָמָרִי, author of *Siradj al-'Ukul* in Yemen (Kohut, Aboo Manzur al-Dhamari's, &c., *Comment.*, 1892, comp. under לְאַנִי).

355^b. מַצּוֹרִי? (*Man'suri*) Israel b. M., a dubious Karaïte (*Catal. Lugd.*, p. 182, n. 2).

356. מַסָּאוֹן (*al-Masawi?*), Harkavy, in his Russian article in the Oriental series of the Archaeological Society, Petersb., t. viii, 1894, p. 310.

357. מַסָּאֵפֶר (*Musafir*, traveller), father of נָאֵלִיה, see this name.

358. מַסְנָנָה ? (sic, Vogelstein and Rieger, l. c., II, 418², A. 1536), a suspected name, and, if correct, would be the fem. form of *Masnun* (acute, smooth, &c.); but I hardly believe its correctness, and would venture to read מסעָן, see n. 360.

359. מַסְנוֹתָן? Again I am not sure about the pronunciation and signification of this by-name, which is only known of Samuel b. Nissim, the Sicilian (*אל-צָקְלִי*), at Toledo, Commentator of Hiob, whose date has been rectified by Neubauer (JEWISH QUARTERLY REVIEW, II, 1890, p. 526; comp. Bacher, *Rev. des Ét. J.*, XXII, 1891, p. 135; Benjacob, p. 460, n. 160=p. 350, n. 1708). *Al-masnut* in Arabic is, "Socius sine causa irascens" (Freytag, II, 362).

360. מַסְעָדָן (*Mas'ud*, blessed), a frequent proper name, strangely omitted by Zunz, *Ges. Schr.*, II, 29. We give several instances, certainly not all.*

M. owner of MS. Bodl., Neub. 1919.

— Amozegh, ib., n. 1162.

— Asulai (Sambari, p. 160).

— b. Buzeid (=abu Zeid), מָאוֹר וְשָׁמֵשׁ, II, 2, f. 2, not mentioned by Zunz, *Lit.*, p. 579.

M. al-Fasi (Jellinek, *Kontres ha-Maspid*, p. 32).

— b. Gannon (? גנון, Ghirondi, *Toledot*, p. 228, n. 17; Zedner, p. 766 under Tsemach, "M. b. Ganon," p. 83; Ben Ganun, 264, not 514). "Masot Evangena," *Rev. Et. J.*, IV, 58, 74.

— b. Jeschua and Mas'ud Salomo, Zunz, *Lit.*, p. 579.

— Kohen, MS. Bodl., Neub. 1084.

— b. Moses דמנשי, Neub. 1539¹, Vogelstein and Rieger, *Gesch.*, &c., I, p. 418, comp. p. 117, which alone is quoted in the Register, p. 449, because it excludes the appendices.

— מנוי, see n. 354.

— Rakka'h (?), *Catal. Bodl.*, p. 1681; Zedner, p. 647; see נפרק.

— Sagi Nahor (the blind) ha-Kohen, author of the book *Gulgulim* (Metempsychose), *Hebr. Bibliogr.*, XV, 106; MS. Munich, 335.

— b. Schemtob de Sestiere (?), Vogelst. and Rieger, l. c., II, 313.

— Siciliano, 1540, ib., II, 418.

— ibn Tabib and Mas'ud b. Mordechai Beitun (?) ביטון מאור ושמש, II, f. 12 infra.

The following are known by their son's or another proper name, and may partly be identical with the preceding; I hardly believe that it formed a *family-name*.

Abraham b. Masu'd wrote (1574), MS. Carmoly 74, for Jakob Schoschan (not "Susan").

Isak b. al-M., MS. Vat. 426; A. "1411," rather 1371? see *Catal. Bodl.*, p. 2702.*

Isak (b.) M. (in Palestine), 1575, MS. Bodl., Neub. 287, see Wolf and Conforte quoted in *Catal. Bodl.*, p. 2702.

Ja'isch b. M. Nadjdjar, see under נאנר.

Jakob M., MS. Munich, 251.

Jehuda M. who translated (?) the Sohar into Hebrew (Sambari, p. 160; Conforte, f. 68^b to 39^b; MS. Kauffmann, *Catal.*, 25, n. 199, A. 1586).

¹ Comp. Moses מושע, ib. II. 313, and Sabbatai b. Josef סבטאי (sic), ib., II, 419.

Mordechai b. M. at Tripolis, Vogelstein and Rieger, II, 156.

Samuel b. M., ob. end of 1647 ? קינה of Jakob Frances, *Catal. Bodl.*, p. 1212.

361. מַשּׁוֹתָה apud Vogelst. and Rieger, II, 418, A. 1536 is certainly corrupted, and see n. 358.

361. מַסּוּדָה (*Mas'uda*), fem. form of the preceding name, Zunz, *Ges. Schr.*, II, 43; *Hebr. Bibliogr.*, XVI, 62.

362. אֶל-מַסּוּדָה (אֶל-*Mas'udija*, ob. at Toledo, 1349, eighteen years old; Zunz, *Zur Gesch.*, omits "ibn."

363. מַעֲנָה (*Ma'âna* ?), daughter of Moses (1242, fragment of Mr. Adler).

364. מַעֲרָק (*Mu'arik*, homines prosternens in fuga ? Kamus, apud Freytag, III, 145); Cazés, p. 349, "Maarek," probably incorrect, Nissim M. appears in שׁוֹבֵה שָׁרָאֵל, by Jehuda Djarmun (1886).

365. לְמַעֲבָרִי (al-*Muabbiri*, expositor ? Suj., p. 248 ?), Saadia b. Me'oded, &c., MS. Berlin 148 (2. Abth., p. 8), perhaps from a place ?

366. מַעֲזָה (*Ma'âzha* ? res, quae datur pro altera ?) really a substitute for the Hebrew מַעֲזָה, proper name¹, especially in Yemen and, at least partly, belonging to the same family. Our instances are collected from my Catalogue of the MSS. in the Royal Library of Berlin, where I do not quote another source.

Meoded b. David b. Schemarja ha-Levi, n. 108, p. 77.

Ma'udha b. Josef b. Suleiman al-סְדִּי, Neub., n. 2333, and Add., in the Index, p. 1087, Neub. 2328, where also David b. Meoded אֶלְסָנָרִי is a misprint.

Meoded b. Schalom אֶלְגָּרְסִי, copyist of MS. Bodl., Neub. 2498.*

David b. Meoded, copyist of MSS. (*Catal. Deinard*, 1896, pp. 8 and 12).

¹ Comp. above, § 19, n. 128. It is not a *cognomen* (Jac. Loevy, *Libr. Kohelet versio arab.*, *Lugd. Bat.*, 1884, p. 4, nota, where he corrects מַצְבָּה in the Catal. of Berlin without quoting a passage); the point is in some MSS. omitted.

Isak b. Josef b. Sa'id b. Sâlim b. Ma'udha נלאצבי נ, n. 115, p. 95.

Josef b. Sacharja b. Meoded b. Saadia אלקיסי, MS. Shapira 7 (*Catal. Bodl.*, p. 61, n. 1).

Musa b. Ma'udha (מעודה), n. 92, p. 64.

Saadja b. Meoded b. Saadia b. Josef, n. 108, p. 77.

— b. M. b. S. b. Schalom אלמעברי, n. 148, 2. Abth., p. 8 (fol. 1205).

Sa'id b. Ma'udha אלעכברי (?), n. 148, ib., whether the same and אלעכברי to be corrected?

367. מעלי ? Zedner, p. 505; *Ma'ali*, Hebrew ? Mose M. Kohen (Sambari, p. 153).

368. אלמעלים (al-*Mu'allim*, the teacher), a designation which, with the Karaïtes, seems to have been substituted for the Rabbinic titles “*Rabbenu*” and such like, translated into Hebrew ה מלמד (comp. § 14, p. 120, and *infra* פאנל). We find also the incorrect transcription מעלים (אלמעלים), but every passage requires a special inquisition, and likewise the form מעלמה (אלמעלמה) which may be a confusion with the partic. pass. in the sense of “called” (§ 9, p. 613); see some instances in *Catal. Codd. h. Lugd.*, pp. 230, 243; *Hebr. Bibliogr.*, XX, 122 (against Fürst).

Ibn al-Mu'allim might have become a family-name; we find in the twelfth cent., abu Ajjub Suleiman ibn al-M. and abu Jusuf Ja'akub, &c. (*Catal. Bodl.*, pp. 1812, 1813); David b. Elia b. David b. (=ibn) al-M. in Lecci (1414, *Hebr. Bibliogr.*, I, 17, n. 4), 1431 at Milan (I forgot to note the source).

369. אלמעלמתה (al-*Mu'allima*, the woman teacher), fem. form of the preceding, so the Karaïtes called (in the eleventh cent.?) the wife of ibn al-Taras (Abr. b. David, p. 79, ed. Neub., מעלמתה (אלמעלמתה) with vowel-letter, apud Josef ibn Zaddik, ed. Neub., p. 93; the name is omitted in the Index, p. xl).

370. מעמאר, not מעםאר Samuel, a Karaïtic poet, MS. Berlin 198, Abth. 2, p. 47². Suj., p. 249, derives المعمر from the names *Ma'amar* and *Mu'ammar*; the second seems to be here excluded by the א (vowel-letter?).*

371. מְשֻׁרְוָף (*Ma'aruf*, known), "al-ma'aruf bi" with a following name, mostly a honorary title, or a nickname, or any special designation, is an adjective, like *al-ma'alum bi* (§ 9, p. 613); but there is a Kunya *abu 'l-Ma'aruf*, belonging to an anonymous Scheikh, in a fragment of Mr. Adler.

372. מְעָתָוק (*Ma'atuk*, rescued ?), M. ben Diwan (?) and his father Jakob b. Diwan, MS. Hamb. 69 B, *Catal.*, p. 29, where I have suggested to emend יְיַ, which precedes (Abd al-Rahman b. al-Dajjan); but the absence of the article and the repetition of the name, seem to weaken this conjecture; a family-name "ibn Diwan," without article, is not more probable.

373. מְפָצֵל (read לְמְפָצֵל, *Mufadhdhal*, excellent), *abu 'l-M.* is mentioned in Resp. of Maimonides (*Pe'er ha-Dor*, n. 153).*

373^b. מְפָשְׁכָל (*al-Mufasckil* ? or *Mufaschkal* ?), Samuel (?), a physician, derided in satirical verses by the Moslim ibn 'Hakam (ibn abi O'seibia, II, 152; Hammer, *Lit.*, VII, 508; Leclerc, *Hist.*, I, 500, has not that Article of Os.). פָשְׁקָל means confundere, or dubitare, Dozy, *Suppl.*, II, 269.

374. מְדַחְמָנִי (*al-Madhmuni*, from a place ?), Abraham b. David (MS. Berlin 129, 2. Abth., p. 2²); Suleiman b. Sa'id, MS. Bodl., Neub. 2498 (*Cat.*, p. 891).

375. מְקַתֵּל or מְקַתֵּת (*Mukatil*, combatant, champion), Isak b. (or ibn ?) M., only known by a quotation of Jedaja ha-Penini (*Hebr. Bibliogr.*, III, 100, n. 2; VI, 12, note). Abraham (Resp. of Izak b. Scheschet, n. 511).

376. מַקְדִּיסִי (*Makdisi*, not "Mukaddisi," of Beit al-Makdis, or Jerusalem, Suj., p. 35c), see under אַבְנָן, and Poznański, *Aboul-Faradj*, p. 3 of the separate edition.

377. מַקְמָזֵץ (אַל-מַקְמָזֵץ) (according to Fleischer al-*Mikma*'s, but he gave no reason or explanation of this pronunciation; formerly: *Mukammez*, as Hebrew), David b. Merwan al-Baki (ninth cent.?), *Hebr. Übersetz.*, p. 378, where he is identified with *abu 'l-Kheir Da'ûd* b. Muschadj.

מַרְאָןִי (List of subscr.), see אַמְּתָרָאָןִי.

377^b. מַרְאָרִי.*

378. מרגא (for مرجحة, hope?), abu 'l-*Mardja*, fragment of Mr. Adler.

378^a. מרונ.*

379. מרודק (*Murduk*) = Mordechai, M. ibn Musa, fragment of Mr. Adler; “*Mordoc*” (family-name), various authors of the present century, apud Zedner, p. 563, comp. p. 824.*

380. מרואן, also מרון (*Marwan*, commonly *Merwan*, מְרוֹאָן in MSS.), a well-known proper name occurring already in the ninth cent. (father of David אל-מְרָוֵן, see n. 377), then as a name of the Spaniard abu 'l-Walid Jona, and transformed into מְרָיוֹן by ibn Ezra, which probably is not מְרָיוֹן (Hebr. *Bibliogr.*, XX, 21; and Bacher, in his Hebrew life of abu 'l-Walid, 1897, p. ix)¹.—Abu Is'hak b. מְרָוֵן (fragment of Mr. Adler); Isak b. M. ha-Levi and his nephew Moses b. Josef b. M. (twelfth cent. in Provence; Zunz, *Zur Gesch.*, pp. 482 and 480; comp. Is. Loeb, Joseph ha-Cohen, &c., *Rev. Ét. J.*, XVI, 227); Isak M. b. Jakob (fourteenth cent., Gross, *Gallia Jud.*, p. 351; Neubauer, *Hist. Litt.*, XXXI, p. 150); maestro פְּרִיר מָרְוָאָן (Hebr. *Bibliogr.*, XXI, p. vi).*

380^b. מרול? a Karaitic family.*

381. מרזוק (*Marzuk*, happy, supplied, provided, viz. by God, hence considered as a translation of *Saadia*, see *Catal. Bodl.*, p. 2155, under Saadia ibn Danan, about a poet M.). The father of the renowned astrologer Maschallah, is in the Arabic MS. ap. Ahlwardt, *Catal. of Arabic MSS.*, V, 274, n. 5876, called M. al-*Ba'sri*, but the last word being a blunder instead of *al-Mis'ri*, probably also M. is a mistake, see n. 388. Ahlwardt himself (ib., p. 298) gives the name Maschalla ben ابری (اُبری)—which is not less doubtful.

¹ He observes there correctly that Djana'h requires no double *n*; it appears still in the Register of Winter and Wünsche, p. 906, to the articles of Bacher! My authority in *Catal. Bodl.*, p. 1415, was probably Lebrecht in his notes to David Kimchi (1847), p. xvii.

Saadia b. Marzuk is noted on the binding of two Bodleian MSS. (see my notice in Kayserling's *Homilet. Beiblätter.*, II, 34, in Neubauer's Index, p. 1091, n. 1004 is wanting). Recent authors, see apud Zedner, p. 510 "Mantsur Marzuk"; and Cazés, p. 349. Of the same origin are "Marsugo" di Frascati (1536), and "Marsochus" (1526), apud Vogelstein and Rieger, l. c., II, 418, and 437, col. 3.

382. מרזקה (*Marzuka*), fem. form of the preceding name; מרזיקה, apud Zunz, l. c., p. 68, is probably an error and not the active particip. *Murzika*.

382^b. מרחכק.*

383. מרחום (*al-Mar'hum*, qui misericordiam et clementiam [Dei] experitur) is commonly an *eulogia*, or a wish, for the person named after this word; but it appears also as a proper name (MS. Hamb., n. 69 B), see also שם. The *eulogia* is sometimes abbreviated אלמרח (apud Pinsker, *passim*).

384. מרידי (*al-Maridi*? Suj., p. 242, has only *Mureidi*, from a man *Mureid*), Josef, praised by his contemporary, Abraham Bedarschi (Chereb, verse 178, and in the *Divan*, MS. Vienna, see *Lit.-Bl. d. Orient.* VII, 564, incorrectly אלמרדי in the *Catal. of Vienna*, p. 125; see *Hebr. Bibliogr.*, VIII, 77).

385. מרציני? (*List of subscr.*, perhaps *Murcini* or *Marcini*?).

386. מרתוּק (*Martuk*?), see under טאנָה.

387. מש? Resp. Jehuda b. Ascher, n. 85, f. 42, before last line, I propose to read, Josef ben (ibn ?) abi 'l-'Aisch (יש, see this) instead of מש.

מקומין? משאנָה? see טאנָה.

388. משאט (*Maschschat*?), ibn al-M., a contemporary of Maimonides ("Maschat," apud Munk, *Notice sur Jos. b. Jehuda*, pp. 25, 32), and perhaps טשאט (Abne Sikk. n. 67, apud Zunz, *Zur Gesch.*, p. 412, in the Index, p. 606: *Taschat* with the wrong reference, p. "402"), is to be corrected טשאט; and משאט, Suj., 245; "coiffeur" (Dozy, Suppl., II, 595). Comp. also our Article אמשאט; the Article there mentioned of Poznański (Daniel ibn al-Amschata, &c.) is printed in

Rev. Ét. J., XXXIII (1896), p. 308, where the name is also
אַמְשָׁאָתָה.

389. مشائله, contracted from ما شاء الله (*Ma scha' Allah*, what God wills, or likes), in Latin translations of the works of this most renowned astrologer, *Mesallah*, *Mesahalac*, &c. (*Catal. Bodl.*, p. 1677; *Die Hebr. Übersetz.*, p. 599). The name of his father is very doubtful, we find اَشْرِي (see n. 41), or ابْرِي, and even مرزوق (Ahlwardt, V, 274, 286), see מְרוֹזָק.

מִשְׁיוִה, see משִׁיחָה.

[משִׁיחָה is always Hebrew, not the Arabic “*Maschi'h*,” as Fürst, *Kar.*, II, Notes, p. 14, n. 150, pretends; the Arabic مُسِّیْح (the Messias, the Christ) is no name of a Jew; *Masi'hi* is “Christian.”]

390. משיש (*Maschisch*?), Samuel al-M., 1544 (MS. Bodl., Neub., n. 7); Moses b. Isak ibn M. (Wolf, I, p. 828, n. 1574, not quoted by Landshuth, *Onomast.*, p. 233), Salomo b. Moses M. translated (about 1593) some Arabic poetry شعر آل עֲרָבָה, MS. Halberstam, 408), which I could not specify, and hence omitted in *Hebr. Übersetz.*

391. כִּשְׁבָּרָאָן? (name of a place?), the brothers, abu Omar Jusuf and abu Ibrahim Is'hak ben (ibn) *Maschkaran* (?), lived in the twelfth cent. (*Catal. Bodl.*, p. 1804; Zunz, *Lit.*, pp. 218 and 650).*

392. משתא (?), name of the mother (?) of Schalem al-Schibzi; see *Catal. of the MSS. of Berlin*, 2. Abth., p. 26.

393. אל-מחנבי (*al-Mutanabbi*, claiming the prophecy), see under קִיִּים, n. 261.

394. מתקה or מתתקה (*Matka*?), abu Omar ibn M., probably Josef, is mentioned in the *Diwan* of Jehuda ha-Levi, and probably to the same family belonged Jehuda b. Salomo Kohen of Toledo, *Catal. MSS. Lugd. Bat.*, p. 54.

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(*To be continued.*)